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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

AUGUST, 1899.

8.

QUESTIONS OF THE HOUR.

THE DIVINE METHOD OF MISSIONS.*

(Is. 42: 1-4.)

Rev. J. B. Gilmore, York, N. Y.

It is a beautiful and instructive fact that this rich promise of the gospel to the Gentiles is found in the Old Testament, seven hundred years and more before the coming of Christ in human form. It is well fitted to correct the mistaken conception according to which we are often prone to think that God in the Old Testament was different from God in the New—less loving, less desirous of saving the great heathen world. God is love. And, since He is eternal and unchangeable, He has ever been love. This is the truth which appears in the latest and fullest offers of salvation made by Christ's apostles and by Christ Himself. "God commendeth His love toward us, in that while we were yet sinners Christ died for us." "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him." "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Although the love of God was not manifested so fully in the Old Testament as in the New, it was manifested just as really.

*Spoken Sabbath evening, April 30th, before the Missionary Association of the Reformed Presbyterian Theological Seminary.

God's purpose to give the gospel freely to all was fully revealed only when in the fullness of time He sent forth His Son; yet this had been His one increasing purpose through the ages. God's method, too, for making known His saving truth throughout the world was stated from time to time with greater or less fullness. It was stated, among other passages, in the one before us, as this is interpreted by the Evangelist Matthew in the 12th chapter of his gospel, 17th and 21st verses inclusive.

While thus the truth here taught concerning the divine purpose and plan to save the world is couched in the language of prophecy, and therefore is not so simple and direct as the presentation of the same truth in the New Testament, particularly, of course, in the great commission, yet, as we have intimated, it has this advantage of opening up to us a wider vision of missions, where we see the subject as it existed from the beginning in the great plan of God, and as it shone from the beginning in the whole Word of God—prophecy now fulfilled in gospel, Old Testament in New.

This subject, then, it is to which we invite attention:

The Divine Method of Missions.

I. *The Field.*

This includes all nationalities. The term "Gentiles" is very comprehensive. With the Jew it included all nations of the world except one. That was his own. But with God, in His plan of

redemption, it included just one nation more, the Jews themselves. For when that plan was fully revealed it was found that "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." The peculiar and exclusive position of the Jews was a temporary arrangement, in order that the truth of God committed to their trust might be preserved pure in the midst of a heathen world, but preserved in order that in the end, through the full truth of God, the world might be saved, and along with it, and as a part of it, and through the same gospel, the Jews themselves. The true idea we have nobly stated in the words of Peter at the council of Jerusalem, where he concedes to the Gentiles the full salvation and claims for the Jews simply a share in the same. "We," he says, "believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

Of this comprehensive purpose, in the plan of redemption, regarding the Gentiles, we have evidences through all their history. A notable example is the mission of Jonah to Nineveh. God there taught that in the great world lying in darkness there live, not beings created for ignorance and hostility to God, elect to destruction, but men with consciences and hearts, able to turn at His word and to hope in His mercy. (*Expositors' Bible*. The Twelve Prophets, V. II., 533, 534.) Immediately after God had led the Israelites out of Egypt He gave them this touching command, "Thou shalt neither vex a stranger nor oppress him; for ye are strangers in the land of Egypt." And "the life of Israel under the law, from the very first, presupposes and provides for the incorporation of men of other races." (*McClintock and Strong Cyc.*, Art. Proselyte. I., 1.) Still further, the origin of the name "Gentiles" indicates their value in the sight of God. In each

of the three languages, Hebrew, Greek and Latin, the original word is "nation." And what is of special interest, the Hebrew word for nations (*goyim*) "was originally used in a general sense of any nation, including the Jews themselves." The nations were all God's creatures, and as such He had purposes of mercy toward them all. This finally was the thought exactly of the great commission, "Go ye, therefore, and teach all nations," the Jewish nation among them, the first in order, but in rank simply one of them; "all nations, beginning at Jerusalem."

And now this fact that the gospel mission field takes in all nationalities on an equality is not a matter of merely speculative value, but of vital importance in gaining a true conception of mission work. It is a practical question, too, in our own day. In our land, which has enjoyed so much of the light of the gospel, we still have our "race problem." The treatment received by our missionaries in the South shows that there are many so-called good people who still cherish in their hearts bitter race prejudices. We mention this simply by way of illustration. And all we say is that such a feeling, toward whatever race it may be, is not the Spirit of Christ. For every consecrated follower of Christ the "race problem" has been settled—settled nineteen hundred years ago. "God hath made of one blood all nations of men." And "what God hath cleansed, cleansed by the blood of Christ, that call not thou common."

It was the beautiful testimony just before starting for the field of one of our present missionaries to China that there had been a time when he would have preferred to have gone among some other people, but now he felt wholly different; now he deeply desired to go and labor among that people. It is from testimony such as that that we can look to-night with

hope toward our mission there, which within recent days has for the first time secured a permanent home. And it is to that spirit that the Church must look for the success of all whom it shall send forth.

The gospel mission field includes, as a second element, the minutest portions of the inhabited world.

If men had been planning this work they might have decided that the little outlying islands, some of them only a few miles in length and breadth and occupied by a few tribes of savages, or may be cannibals, were unworthy their time and labor and money; while vast continents were to be evangelized. They might have said, as some do of small denominations or congregations, "If they will not unite with the larger bodies let them die out." But not so in the divine plan. He who said, "Gather up the fragments that remain, that nothing be lost," has also said that these fragments of earth, these gems of the ocean, shall one day, redeemed by His own precious blood, shine as gems in His crown.

And never was there a time when the value of the island world was made so plain as God in His providence has made it in our day. During the past year we have seen waged in behalf of the rights of merely a small portion of that island world a war which has attracted perhaps more universal attention than any other war in history. And now as the ponderous battleships begin to lie again at anchor, and the bloody onslaught against hill and fort is stayed, the keels of other ships bearing weapons, not carnal but spiritual, yet mighty through God, are cleaving the ocean's waves in behalf of a better warfare; and already there is heard on those same islands the tread of the gospel messenger, of which the inspired prophet long since has said, "How beautiful upon the mountains." Magnificent as was the campaign of arms in behalf of liberation, it seems destined to be excelled

by the missionary movement in behalf of evangelization. That movement has elicited the interest of all denominations of Christians in our land. And the prospective plans even now mapped out show an amount of system possible only to this advanced age of missions.

And the opportunities in these islands of Cuba, Puerto Rico and the Philippines are but examples of what is awaiting throughout the island world. Formosa, Sumatra and Samoa are, in the providence of God, being opened to missions more and more. In a word, the whole island world is being opened to missionary entrance just as rapidly as the Church recognizes its opportunities and prepares to meet them.

II. *The Work.*

It is thorough. It includes, first, the full presentation of Christ as a personal Saviour.

The central thought of this entire passage is found in the one word, "truth." God promises that He now is going to make known to the Gentiles His truth. And this thought lies at the center of all mission work. So important is the full preaching of the gospel that we are taught that the end cannot come until it is thus preached, but that when it is preached the end will come. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." But now this gospel, this truth, is not merely an abstract thing. It is essentially Christ. The message we are here considering Jesus defines in John 14:6: "I am the way, the truth, and the life." This it is that distinguishes Christianity from all other religions—its center and substance is a Person. And whenever one accepts the truth of Christ he bears testimony to the personal character of Christianity by Christ's name incorporated in his own name *Christian*. Other teachers of religion present ideas, and theories, and systems; but the gospel messenger

presents a person, the Person Christ Jesus. And what we desire to emphasize is that until we become able by the Spirit of God to preach a personal Saviour we are not fitted to do the saving work to which Christ is calling us; for our message will not touch the hearts of men. The unsaved have a right to demand of us, "Sirs, we would see Jesus."

This personal Christ, moreover, is to be presented to individual persons. The third verse of the passage we are studying evidently refers to work for individuals.

This, then, is the first and fundamental part of mission work, the full preaching of the incarnate Word, the 'directing' of a world lying in sin, as did John the Baptist, to "behold the Lamb of God, which taketh away the sin of the world." Civilization cannot precede evangelization. Education, whether it be literary or industrial, has no virtue apart from conversion. The wider work of missions, too, in behalf of society in its collective or its organized capacity must also follow not precede evangelization.

This brings us to the second part of mission work, which is, the bringing of the world into conformity to the law of Christ.

There are three expressions in the passage before us which present this as the final aim of missions. "He shall bring forth judgment unto truth." "He shall not fail nor be discouraged till He have set judgment in the earth." "The isles shall wait for His law."

The Lord Jesus came to the world to seek and to save that which was lost; but also that men might be transformed by the renewing of their minds, that they might "prove what is that good and acceptable and perfect will of God." He came to deliver sinners from the penalty of the law; but also to magnify the law and make it honorable. He came to give the gospel to the Gentiles, but also to "set judgment in the earth." The work of missions is wide.

One of the ablest books yet written on the subject of missions is doubtless the volume by James S. Dennis of the Presbyterian Mission, Beirut, Syria, entitled *Christian Missions and Social Progress*. The title of the book suggests its general scope. The definite aim of the author is seen in the following extract: We know, he says, that missions "teach a new religion of the heart. Do they also advocate and seek to establish a more refined moral code for the domestic, social, commercial, philanthropic, and even national life of mankind?"

"It has been the custom hitherto, on the part of many devout minds, to regard missions as exclusively a religious crusade, with a strictly evangelistic aim; but observant students of the Christian progress of the world are persuaded that they discover a larger scope and a more comprehensive meaning in this great epochal movement, which has developed to such magnificent proportions in our present century. The evangelistic aim is still first, as it ever will be, and unimpeachable in its import and dignity; but a new significance has been given to missions as a factor in the social regeneration of the world. They begin to appear in the somewhat unexpected role of a sociological force, with a beneficent trend in the direction of elevating human society, modifying traditional evils, and introducing reformatory ideals." (*Christian Missions and Social Progress*, V. I., p. 23.) Following out this wider view of missions, the author tabulates a list of forty-nine of the great social evils of the non-Christian world, the removal of which he shows depends upon Christian missions. These evils he presents and discusses under the head of sociology, wisely emphasizing the fact that the mandates of Christianity cannot be enforced hastily upon heathen lands, but that the transformation of these lands must come

gradually through the Christianizing and elevating of the people to a point where right customs and regulations will be willingly accepted and the wrong rejected. But what at the same time he keeps constantly before him and urges is that the work of missions includes the removal of every evil from society. His list of the evils of the non-Christian world, as we have seen, is presented under the general title "social." But one group of these again is termed "the National Group":—Civil Tyranny, Oppressive Taxation, the Subversion of Legal Rights, Corruption and Bribery, Massacre and Pillage. In the "Family Group," too, we find the evils of Polygamy and Concubinage, Adultery and Divorce, Child Marriage and Widowhood; and in the "Tribal Group" the Traffic in Human Flesh and Slavery. The removal of all these evils, the author shows, is the ultimate object of all true mission work, an object, too, which the missionary is ever to keep before his mind, and toward which he is to work, patiently and prudently, but certainly and determinedly. But the final removal of these evils will be national and governmental acts, and in the degree in which the missionary helps to effect this better condition of affairs he is effecting a change in the very life of the nation.

The success and the legitimacy of this wider work of missions will appear plain from a few examples.

"In 1801 agitation for the abolition of *sati* or widow-burning in India was begun under missionary auspices by William Carey. In 1829 this awful crime was abolished by the British Government." (*Christian Missions, etc.*, V. I., 125.)

During the years 1895 and 1896 the standing demand upon the English Government for the abolition of slavery in the protectorate of Zanzibar was specially urged by the "British and Foreign Anti-Slavery Society, and by Bishop Tucker and

other English missionaries of East Africa. April 6, 1897, slavery in Zanzibar was abolished" (V. I., 50).

The same reformatory work of missions is seen in the agitation for the suppression of the opium traffic, which, though still carried on on a gigantic scale, has been at least restricted in Burma.

These examples, many more of which might be given on the same and various other lines, clearly illustrate the breadth, and the necessary breadth of modern mission work. We are in the habit in the home land of classifying by very marked distinctions different parts of Christian work. In this way we often think of so-called reform work and mission work as two very different things. But for the missionary they have a vital relation. The question of divorce, we may think, in our land concerns the reformer alone, not the missionary. But in India divorce is a vital question to the missionary. We may think, too, in the homeland, that slavery is a past issue and that it makes little difference what views a missionary may hold regarding it. But in Africa slavery to-day is one of the great questions with which the missionary must deal. The drink traffic we commonly relegate to another department than missions entirely, but in every heathen land the drink evil is a most practical question for the missionary. Therefore, through petitioning enlightened governments in control of heathen lands; through influencing heathen governments themselves, more gradually and cautiously, of course; and through personally educating all whom he can reach on these great questions, the missionary must seek to remove every evil from society. The work of missions is wide. It is nothing less than the conforming of the world to Christ. It is the fulfilling of the prayer which lies at the very heart of the religion of Christ, the prayer which has been taught us in childhood at our mother's knee, "Thy kingdom come, Thy will be done in earth, as it is in heaven." "He shall set judgment in the earth." "The isles shall wait for His law."

(Concluded in next issue.)

NEWS OF THE CHURCHES.

ABROAD.

A letter from Miss Maggie B. Edgar, of Latakia, dated May 8, 1899, contains an item of good news:

We have just had a very pleasant and helpful communion season, Mr. R. J. Dodds having come from Mersina to conduct it. Eight of our school boys wished to unite with the Church, and six of them were received on profession of their faith. Three of them were children of Protestant Fellaheen, one was from the Greek Church, and two were Fellaheen from Suadia, boys who had been in school there, and who came here last fall to go on a little further in their studies. They are all interesting boys, and I hope have become real disciples of the Lord Jesus. So you see I have had the privilege of gathering some of Mr. Stewart's and Mr. Dodds' sheaves.

A letter received from Dr. Balph about the same date contains an additional item or two:

Communion services were conducted at Tarsus by Rev. R. J. Dodds, of Mersina, on April 30th. There were seven native communicants. The schools at Melky and Soda were visited, and found to be well attended and in a prosperous condition. At another village near Soda, Mr. Dodds had an opportunity of preaching to about fifty persons. There were sixty-three present at the communion in Latakia on the 7th of May. Both school and hospital work is going on as usual.

Miss Wylie, writing early in June, says in reference to the communion at Latakia: "The services were very impressive." A postscript of 3d inst. records the safe arrival of Rev. James S. Stewart and family.

CYPRUS.—In a letter dated May 17th, Rev. Henry Easson writes: A week or two

ago I received £20 from Rev. W. A. Essery, Honorary Secretary of "Bible Lands Missions Aid Society," No. 7 Adams street, Strand, London, for use in our missionary work on the island.

Rev. X. Moschou, of Smyrna, was making an evangelistic tour in Egypt, and as he had been here before we invited him to visit Cyprus. . . . He is a very pleasant speaker, and preaches the pure gospel of salvation through Jesus Christ, and Him alone.

I asked him to give his impressions with regard to the change of feeling among the people during the two years and a half since he was here before. I send you what he wrote. (See page 257.) I have just returned from a visit to Limassol. I preached on Saturday evening and Sabbath morning, and appointed another service for 5 p. m. On reaching the place of meeting at 4.30 p. m. I found a few people there who had some questions to ask. When the time for preaching came they said, if I had no objections, they would like to spend the hour as we had begun, so I spent nearly two hours answering questions, and I trust the Lord helped me to give answers that will be profitable to them.

From Daoud's report to the British and Foreign Bible Society I send you the following items: During the past six months he has visited seventeen villages, some of them several times. In Nicosia, in coffee-houses and shops, he read to about 61 different persons, and in the villages to 82, in all 143 persons, of whom 59 did not know how to read. Many times when there was no opportunity for reading he has spoken a word for Jesus, probably to more persons than those to whom he read. He says that the people seem willing to listen. They are always ready with their

questions about the intercession of the saints, etc. He tries to avoid a public discussion of these questions, and press home to them that no one can be saved except by Jesus Christ. He is the only Saviour.

He has opportunities to talk to Moslems, and they frequently listen attentively. He reports twenty-six books sold during the past six months.

Vamvois also reports having visited eight villages, besides his work in Limassol. He has read the Word to about 500 persons and spoken about Jesus Christ and salvation through Him to about as many more. Two hundred of those read to did not know how to read. Men are very willing to hear the Word of the Lord, and three persons in Limassol have expressed their determination to follow its teachings. These are attending a Thursday evening prayer meeting and the services on Sabbath which Mr. Vamvois holds when in the city. His wife meets once a week with a class of women.

Still there are many enemies to the gospel. He says: "Wherever I go the priests follow and oppose the message; they say a great many things against me, but those who know me and wish to hear the truth do not listen to them. The people were pleased with Mr. Moschou, and his talks strengthened many and caused many more to respect those who love the Lord Jesus. Only the enemies of Christ are angry with us. They cannot bear to hear the people say that they were benefited by the Protestant preaching." They have brought two preachers from Athens. When some of the people were telling me about it last Sabbath, I said: "All right. I am glad to hear it, but to be Christian preachers they must preach the gospel, the sayings of Christ and not the doctrines of men." I was told on Monday that their sermons on the preceding day were made up of warnings against the Protestants.

Vamvois writes: "Mr. Basilious Theoharedes and wife are meeting with us now regularly for prayers. This man, you will remember, when you were here first promised to follow the teachings of the gospel, but since then, through fear, he has not been coming to us, but since Mr. Moschou's meetings he is with us ever Sabbath. We ask for your prayers."

We pass on the request to the friends of the Lord at home. May He strengthen all those weak ones.

CHINA.—A letter from Rev. A. I. Robb, written at Tak Hing Chau on the 12th of May, contains the following items:

I have not yet begun on the new house, and would prefer to wait until fall. . . . I presume the Board will not object to this. I can spend the summer in preaching and study. We are comfortably fixed in the old house, and will not count it a hardship to spend a winter in it, if we manage to get through the summer. If a new family comes out in the fall or Mr. McBurney returns we can crowd a little more for a time. The inclosing wall will be completed in a day or two. I have had a Chinese foreman employed all spring, in fact have had three, as that is the universal custom among foreigners here. I discharged the last one since I moved up, and am managing all the work, employing the men and paying them their wages myself, and I must say the work moves in a very much accelerated style. I had to buy 5,000 bricks to finish the wall, as the old buildings did not furnish enough. It is interesting to note that a clan a mile from us came and offered to sell the bricks from their village temple at very reasonable rates, and after examination I bought them, so that the bricks from an idol temple are going into Mission property here now. Our cook, who is a Christian, was the first to remark about it, and he thinks that is very fine.

It is hard to carry on two lines of work at the same time, and building and preaching do not go well together, when each demands a good share of one's time. At present we are having worship with the workmen. Those attend who wish to do so. Usually all come in. I am teaching them to sing the 23d Psalm, and was delighted last night to find that some are really able to "follow the tune." They are also learning the Lord's Prayer. We begin with singing, then read part of a chapter in the Gospel of Luke, and after explanation, close with prayer. Last night we had the verse, "I bring you good tidings of great joy which shall be to all people." The closest attention was given, as indeed usually occurs on the part of most.

We were wonderfully prospered in moving, though we did have a few dishes smashed. Still, when we had to have our goods in five different boats, with of course that many handlings of the goods, and also had them carried by men for half a mile to the house, we got off remarkably well. The best feature was that we made a move occupying four days without any rain, though it began the day after we arrived, and rained for four days. The steamship officers were very kind to us, and made our trip as pleasant as possible. We reached Tak Hing at daylight, and I fancy a good many people in the Church would have thought it decidedly interesting to see all their worldly goods loaded into long, narrow skiffs in mid river and carried ashore in that way. We had our "sampan" drop down just opposite the house, and got ashore and over to the house without any crowd. This was fortunate, for, so far as we know, Mrs. Robb is the first foreign woman who has ever been here and Alice is certainly the only foreign child, and they are great curiosities to the Chinese. Every day we have people come and stand and look by the hour, waiting for some one

to appear at the window or somewhere that they can see, and with no different motive from that which leads a boy to a monkey cage. This is not one of our joys as missionaries, for it is wonderfully wearisome at times, but if a Chinaman and his wife and baby were to appear in an American town of 12,000 inhabitants, where no Chinaman had been, I imagine none of them could appear without being looked at and stared at. . . . The Chinese are very kind to Alice. Almost the first thing after we got here a coolie brought her a nice sweet potato, washed clean, and was greatly disappointed that she did not at once eat it raw. Soon after he gave her two little bunches of cash tied with a red string. Of course, such well meant deeds are duly appreciated. . . .

The letter closes with some amusing incidents that we should like to publish, but until permission is received from Mr. Robb we must respect the indorsement "for you personally."

ANTIOCH, SYRIA.—The following paragraphs are taken from the report presented to the Reformed Presbyterian Synod of Scotland by Rev. R. Dunlop, Convener of the Foreign Missions Committee:

The Mission work in Syria, in which our Church is more directly interested, has been carried on in all its departments, and by all its agents, during the past year, with accustomed zeal and energy. Our missionaries are indefatigable in their labors, and they are not without cheering evidences of the enjoyment of the Divine favor and blessing in connection with their work. Indeed, they are extending their sphere of operations so as to embrace Aleppo and Alexandretta, in both of which various services have recently been held. Dr. Martin paid two visits to Idlib during the year, and one to Aleppo, where some members of the Church now reside. These visits occupied in all about seven weeks.

In each of these places he had many opportunities of preaching and teaching. The Sacrament of the Lord's Supper was dispensed in Idlib last May, and three children were baptized in that place. Dr. Martin also dispensed the Sacrament of the Supper, at Aleppo, in December of last year, and preached frequently there during his visit. He also preached at Kessab when on a brief vacation there in the month of October last.

Mr. Kennedy has made several visits to Alexandretta for the purpose of preaching in that place. It is situated on the seacoast, and is about a day's ride from Antioch. It is, indeed, the port of Antioch, and is a place of considerable importance. As there is no gospel work being carried on in the place, our missionaries may possibly endeavor to arrange for services in Alexandretta as often as they can find it convenient to visit it. . . .

When in Antioch, that is, when not on a visit to some of the out-stations, Dr. Martin has preached each Sabbath in the forenoon meeting for public worship, and has given an address or catechized the congregation at the close of the general fellowship meeting in the afternoon. Also on each Thursday afternoon, with few exceptions, he has delivered a discourse in the form of a lecture. These lectures chiefly consisted of a course on the book of the Prophet Isaiah. During the past summer he has preached in the open air on four evenings. He gives Bible lessons in the daily schools twice weekly, and in the Sabbath school a brief general lesson near the close. A communicant's class, conducted for a lengthened period, was met with once a week. Pastoral visitation was attended to in Antioch, Idlib, Aleppo and Alexandretta. December 29th, 1898, was observed as a day of thanksgiving, and January 26th, 1899, as a day of humiliation and fasting. . . .

The Mission schools in Antioch are regularly opened by Mr. Kennedy, day by day, who gives a brief gospel address, of course in Arabic. Up to the end of last year he selected the subjects for these addresses from the Gospel of John. Since the new year began he has been using the daily readings of the International Bible Reading Association. These exercises, conducted daily, will not only help to familiarize Mr. Kennedy with the Arabic language, but they also should have an influence for good upon the native teachers and pupils in the schools. At any rate, the good seed is being sown, and doubtless in time, with the Divine blessing, it will yield a harvest of joy. Mr. Kennedy has also practical charge of the Sabbath school, and both the latter and the daily Mission schools are in a fairly satisfactory condition. Since the month of October last Mr. Kennedy presides at the afternoon meeting on the Sabbath, which takes the form of a general fellowship meeting of the congregation. It may be mentioned here that the roll of the Sabbath school in Antioch is 157, that of the daily Mission Schools in Antioch 230, and that of the daily Mission School, Idlib, 35. This makes the number of 422 under religious instruction in connection with the Mission, if we count the Sabbath scholars as different persons from those attending the daily Mission Schools. But assuming that the Sabbath scholars are also in attendance at the daily schools, there are under instruction in these latter schools, in Antioch and Idlib, 265 persons in all.

The ordinance of the Lord's Supper was observed in Antioch on the first Sabbath of April. The ministers were favored with the presence and assistance of the Rev. R. J. Dodds, of the American Mission in Asia Minor. On the communion Sabbath the place of meeting was crowded, and a considerable number of people turned

away, unable to find admission. Very marked attention was given by the general audience till the conclusion of the services. There had been five applicants for admission to membership, and three were admitted. One of these is a son of a communicant in the congregation, and two are from the Greek Church. In reference to one of those admitted at the late communion Dr. Martin writes: "One of the persons received to communion from the Greek Church, a poor woman whose husband remains a Greek, owing to persecution and terrible threats from her relatives, had hesitated for a day or two as to joining us at the present time; but on the Saturday preceding the communion she became resolved and formally united with us. She had given, we thought, remarkable evidences of sincerity and earnestness. When she was formally received, by Mr. Kennedy and me, her tears flowed freely—for joy, it seemed, and for gratitude at victory." A young member of the congregation was denied communion at this time because he had married a Greek Church woman; and Dr. Martin says of him: "He was in our assembly on communion Sabbath and his wife with him; and, as I am informed, while the communicants sat at the sacramental table he wept. His wife has been with him repeatedly, and he appears resolved to try to bring her to this church." . . .

NEW HEBRIDES.—A private letter from Dr. John G. Paton, from Anewa, March 7, 1899, contains the following items of interest:

In my last letter I informed you I had carried the complete New Testament through the press in Melbourne in the end of last year in the Anewan language while traveling in mission work in Victoria. With our daughter Minnie, I am now here on a four or a six months' visit, and have distributed it among the Anewans who value it highly, and my time is

chiefly spent in teaching them to understand it and in preparing for them a book of hymns and a vocabulary of their language, both of which are nearly completed, and as we hourly expect the steamer, I hasten to write this note. After two and a half years' absence it is such a joy to be once more among them.

We left Melbourne on the 28th of January and Sydney on the 1st of February, and after a rough passage reached the islands on the 10th of February and Tanna at our son Frank's station on the 12th, where we spent a happy Sabbath. He has only been about two and a half years there. The whole inhabitants of the west side, his district, were painted nude savages, while he was left in tents on the shore with one layhelper and two Anewan teachers, to build his house and work his way among them. Now he has a nice mission house and surroundings complete, and the natives have built a model native church themselves, on a strong wood framework, all neatly plastered with lime which they made by burning coral. It is capable of seating 250 persons, and every seat they have made by hewing down a large tree for it. At the first service on that Sabbath morning 222 decently dressed Christian natives were present, and at the second and third services two hundred were present, all able heartily to sing God's praise, and many of them can now read His word, and teach others. Besides they have built several local churches at our stations where schools are conducted. We did not see a nude painted savage, except one old man at the traders' station, and he only carried his rifle. Between the services groups of natives were seen in all directions sitting reading the Gospel of Mark, or teaching others to read it, and a hymn book, both of which he has translated, and he and his wife printed and bound in books with their own hands.

What except the Holy Spirit's power on the reading and preaching of God's Word could have produced such a marvelous change among savages in so short a time. By his teachers and native helpers he has now nearly 2,000 reachable by the teaching of the Gospel, and a large communicants' class, out of which 13 have been baptized and admitted to the membership of the Church, and they spend three days a week visiting and preaching the Gospel in the more distant heathen villages, trying to bring all to love and serve Jesus Christ. They are zealous, successful and a great help to the missionary in this wonderful work on Tanna. Another missionary, Mr. Macmillan on the east side of the island, is nearly as successful in his work; a Christian trader on the north side, and Messrs. Watt and Gillies on the south side, are also encouraged in their work. But in the end of last year two natives were murdered near the door of Mr. Gillies' house, which threw his work back; two men and two women were next murdered among the heathen, and next the man who murdered the first two, was murdered lately. And such crimes will only be prevented by the teaching of the Gospel of our dear Lord Jesus Christ.

The steamer came just as I was writing your letter, and they won't wait, so I did not get it away, and as she is again expected hourly, I hasten to add a few lines—9th April. We have just had a visit of our son in his boat, a long dangerous voyage at this season of about 30 miles, and the wind that brings him round Tanna is generally a bad wind for a boat between Tanna and Anewa, and the same on returning. We enjoyed his visit much, and had his help in dispensing the Lord's Supper on Anewa. It was a solemn and delightful time. At the Friday preparatory services, I baptized a Tanna man living on Anewa and his three children, and other

three infants, and admitted four young persons and the Tanna man to church membership, and ordained an elder to occupy the place of one who recently died, and when dying, was full of joy in going to Heaven to be with Jesus, and as he was dying, wiped his eyes and called to weeping friends around him to look and see how beautiful Jesus was, as He came with His holy angels to take him home. They said we looked but saw nothing, as he died seemingly in the arms of Jesus. He leaves a widow, a good woman, and five dear children to mourn his loss, which all have done. Every adult above 17 years of age on Anewa except two old men are now members of the Church in full communion. At the close of the service they gave their first foreign mission collection which came to £3 11s.

Our daughter has a class of 40 boys and girls every forenoon to teach them singing, reading and writing on slates (as we forgot copies), and she has another of over 70 in the evening for teaching them to sing hymns. Last Sabbath morning, with about 60 of the dear, bright, little children sitting in the three front seats of the Church, the harmony and power of these beautiful young voices in singing the hymns was so overpowering I wept with joy to see and hear them, praying that Jesus may train each in His fear and for His service and glory, and keep them from all evil. They threw their whole hearts into it. I teach the larger ones and all to understand the more difficult parts of the New Testament and of the Scriptures generally—delightful work to us. But we have during the rainy season had much fever and sickness which yet continues, and we have been tormented with thousands of mosquitos day and night, and the heat has been oppressive to all, but it usually closes about the beginning of April, and now we hope soon to have cooler weather, and less fever and disease.

Among the natives food has also been very scarce, but in a few weeks now, according to the weather, it will become more plentiful as it ripens.

AFRICA.—In the *Church Missionary Intelligencer* Bishop Tucker has an article on the spiritual expansion of Buganda, being the narrative of a journey to Toro. In this expedition the Bishop traveled as far as M. Boga, on the outskirts of the Great Forest associated with the name of Stanley. He tells in brief outline of how the gospel came to this out-of-the-way place, and then goes on to say: "It would seem that in the providence of God Mboga has been chosen as a starting-place for work amongst the dwarfs of the Great Forest. There we were actually in touch with them. Two were brought to us—a full-grown woman and a youth about seventeen years of age. The former was forty-three inches high, and the latter only thirty-eight inches. We endeavored to get from them some idea of their language, but not with much success. Seduraka has undertaken to teach them to read, and I have little doubt but that in a few months' time they will at any rate have mastered the Mateka. Paulo, the chief, has promised to build a house for a European missionary, who might come from Toro and stay two or three months at a time. He would then have abundant opportunities of making expeditions into the Forest, which is only distant about an hour's march, and getting in touch with the dwarfs in their own homes. . . . With regard to the opportunities in Toro, they seem to be unlimited. There we have a country as large as Buganda, with a population as numerous, and with a system of government exactly similar. The converts are giving themselves to the work of the Church, and are as ready as the native evangelists of Buganda to go forth to tell to their fellow-countrymen the glad tidings of the gospel. . . . In a word, after looking at

the work all round, after having seen something of the spirit of which the people are possessed, I say, without hesitation, that we are within measurable distance of the evangelization of the whole Toro confederacy. Nay, more, I see no reason why Ankole should not shortly be entered (Toro is the door of Ankole), nor why, within a comparatively short time, work may not be commenced among the dwarfs of the Great Forest, nor why all the western shores of the Albert Nyanza should not be evangelized, nor even why the Central Soudan should not be entered."—*Missionary Record*.

The United Presbyterian Church says in its report to Synod this year:

"Our Church has been a pioneer in Africa. It has been in the very vanguard of that stupendous movement before which the darkness of the great continent is being visibly rolled back. In Kaffraria 'the land is bright.' A new life is appearing among the people in many districts. Schools are asked for by those who formerly were opposed to them. The people as a whole contribute heartily out of their small store for the erection of churches and schools. The United Church in South Africa now consists of 47 congregations, having 6,739 members, of whom the majority are natives. The annual amount raised by the Church is £10,773, and a vigorous effort is being made to raise £20,000 for church extension purposes."

This same report, speaking of missionary work in all its foreign fields, says:

"Except in Jamaica, there has been distinct advance. In 1897 the increase in membership reported was 2,376; in 1898 the increase is 3,567—the largest increase in any one year of our missionary history. The total membership of the native churches in 1880 was 9,887; in 1898 it had reached 26,971, showing an average annual increase during the past eighteen years of 960.

"There are 114 congregations, with 268 out-stations, at which services are regularly conducted. At the Sabbath schools there are 21,070 in attendance, and at the day schools 20,146 children are receiving a sound Christian education."

AT HOME.

BROOKLYN, N. Y.—A tribute of respect from the Ladies' Aid Society of Brooklyn, N. Y., Covenanter Congregation, to the memory of Mrs. Mary A. F. Henry :

The members of this society have again stood in the valley of the shadow and witnessed the departure for the better land of the mother of our congregation, and although the billows of sorrow surged mightily, we heard the Master's voice—"Peace, be still."

The death of our beloved fellow-member of the Ladies' Aid Society on Wednesday, April 26, 1899, removes from our midst one who was the oldest lady member of the congregation, and, excepting her husband, the eldest surviving member of those who made up the congregation when they came to Brooklyn from the Third New York Congregation, in 1871, but did not transfer their certificates until 1882. It was, therefore, with peculiar fitness that we lovingly esteemed her the "mother" of our congregation, and, indeed, she was literally a nursing mother to our small and often grievously troubled flock. Occupying, thus, a unique position among us, and one that can never be filled by another, mere words can but feebly express our tender love and reverent memory for our now sainted mother in Israel, or the measure of bereavement we have sustained in her departure, and yet we are profoundly grateful to our Heavenly Father for His kindness in sparing Mother Henry to us for nearly twenty delightful and fruitful years beyond her threescore and ten.

In this paper we desire to bear testimony to the whole church, that Mrs. Henry has ever been as a pattern to us. Even as she followed Jesus, we have, by God's grace, tried to imitate her, with some measure of success, to our own inestimable profit.

Mrs. Henry was a cheerful Christian, and the pathway of her life was radiant and luminous. She was a diligent Christian, amazing us with the abundance of her labors for the Master. She was a generous Christian, and the measure of her giving was good, pressed down and running over. She was a loving Christian, exemplifying the truth of the Divine word, that he who would have friends must show himself friendly, for "none knew her but to love her." She was an always abounding Christian, sowing by all waters, not withholding her hand where opportunity existed or could be created. She was a Covenanter Christian, faithful to every doctrine and principle of the church of her choice. She was a home-loving Christian, a loving, affectionate wife, fulfilling literally the description given by Solomon of a perfect woman. "Her children" (the whole congregation) "arise up and call her blessed; her husband also, and he praiseth her. Her husband is known in the gates, when he sitteth among the elders of the land. Many daughters have done virtuously, but thou excellest them all. . . . A woman that feareth the Lord she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates."

We desire to extend to her sorrowing husband our heartfelt sympathy in this sore bereavement; and desire that this paper shall be entered upon the minutes of our society; a copy supplied to her husband; and that it be printed in our church papers.

HARRIET S. PRITCHARD, } *Committee.*
MARY S. DAVIDSON, }

ESKRIDGE, KAN.—Report of the L. M. Society of Eskridge R. P. Congregation for the year 1898:

During the year we have held twelve regular meetings. The interest in the work has not abated. Some of our members cannot attend all the meetings, but manifest an interest by paying the monthly dues. Death has not entered our ranks during the year, for which we are thankful to our Heavenly Father.

Our contributions to the different fields of work have been as follows:

To Foreign Mission	\$15.92
“ Southern Mission	3.40
“ Indian Mission	2.90
“ American Bible Society	1.00
“ New Concord Cong., for church repairs	1.00

Whole amount

Com.

HOPKINTON, IA.—Report of the Ladies' Missionary Society of the R. P. Congregation, Hopkinton, Ia., for the year closing April 30, 1899:

During the year the society held eleven regular meetings and three all-day meetings, with an average attendance of nine. Thirty active members are enrolled, ten honorary members and a number of life members. During the year Death has come into our midst, calling from us Mrs. Margaret Milroy, an aged member of our society, and also a life member, Mrs. Daugherty, who died February 18, 1899, at the home of her daughter at Arthur, Iowa.

Sickness and sorrow have come into other homes in the congregation, but lives have been spared, and as a society we feel that we have much reason for thankfulness.

Our annual meeting was held in the church Tuesday evening, April 18, 1899. The programme consisted of the devotional exercises and two addresses. The first address was by Rev. J. K. Robb, who told us

in an interesting manner of the work among the Indians.

Rev. J. Boggs Dodds, who conducted communion here the preceding Sabbath, was present and delivered an excellent address on the Syrian Mission work.

The following is the report of the treasurer:

Total receipts	\$93.89
<i>Disbursements:</i>	
Foreign Mission debt	5.00
Thank-offering	9.50
Southern Mission	8.00
Education of child in Syrian Mission	56.00
<i>Missionary Review</i>	2.50
Postage on literature and drafts ..	1.86
Total	\$92.86

ANNA DUNLAP, *Sec.*

MARY GUTHRIE, *Treas.*

MONTGOMERY, N. Y.—Prof. Reuben Fraser, of Montgomery, N. Y., entered into rest May 13, 1899, in the 57th year of his age. He died suddenly of heart failure. He had been at his work in the school-room until Friday. He was unable to leave his room that day, but no alarm was felt for him. At about 1 o'clock that night the life went out as when a candle is blown out. He leaves a widow and two daughters, who mourn their great loss, but not as those who have no hope.

Mr. Fraser taught school for 38 years. He loved his profession of teaching, and no man was better fitted. He moulded character in the schoolroom. He always made much of the Bible in his school, teaching a Bible lesson every day.

Mr. Fraser enjoyed an enviable reputation and exerted an almost magnetic influence in a large community. His life illustrates how one good man can uplift a whole community. His spotless character was behind everything he said and did. He seemed to those of us who knew him best a

model Christian. If he had faults, I could not find any.

He had a rare combination of virtues. I will always remember how kindly and gentle he was. There was no flint in his nature to strike fire, and yet no man ever stood firmer for the right than he. The benefit of such a life of faith and devotion and zeal and liberality none can measure. It will go on bearing precious fruit in this community for many years to come. "The righteous shall be in everlasting remembrance."

A Christian hero has died at his post. This was his desire—to be at the post of active service when the Master would come to call him to rest and reward. He was certainly full of good works. He lived only to do good, and he has left us the inheritance of his memory and example; and yet we remember that Reuben Fraser was saved by divine grace. He trusted for salvation wholly and only in the merits of a Divine Saviour. We all miss him. The pastor will miss his wise counsels and sincere, loving friendship. The congregation of Coldenham has lost a true and tried friend and shall miss his teaching in Sabbath school, his prayers and his gifts. The children of the congregation all loved him and mourn for him as a loving father.

May we not forget to thank God for such a life, and may this precious life be an incentive to us all to holy living, that we, too, may receive the welcome, "Well done, good and faithful servant; enter thou into the joy of thy Lord." THOMAS PATTON.

PHILADELPHIA, PA.—The following Report of the Mission of the Covenant of Israel, dated April 11, has been sent to us for publication:

As the synodical year of our Church will soon terminate, we will therefore take the liberty to combine into this report our annual and yearly reports of the Jewish mission work of our Church in this city.

During the past year, with the exception of the summer months of 1898, we have been assiduously at our post.

Though the identical story of every day, month and year seems to be reiterated concerning the Jewish mission work of this city, yet if a minute and detailed report of but our house-to-house work could be transmitted to you, or to the press, the columns of our Church magazines would speedily swell in size; or a bulky volume of interesting and instructive matter, as also amusing reading, would, perhaps, become a treasure to the friends of missions amongst all nations.

The Jewish missionary might then be looked upon with pathos. But our object is not to burden the public with our various trials we experience and have experienced, both in the work and from the neighborhood in which the Mission is located. It would not be a Mission if everything in it were an elysium. Besides, we have innumerable reasons to be grateful to our kind and Heavenly Father and our Divine Messiah and Redeemer, Jesus of Nazareth. The fruits of the Mission work in the past year are and were indications of God's blessings upon the efforts put forth by our Covenanters Zion.

The sewing school, which is conducted with an insignificant expense to the Church, has been blessed in its attendance and spiritual growth. It is an amazement to witness every Monday and Thursday evenings little Jewish girls tell the story of Jesus; of His life and birth, resurrection and ascension. Their knowledge of gospel truth excels that of hundreds of nominal Christian immigrants who emigrate to this country from nominal Christian countries. When we asked a little girl if she prays before she retires for her night's rest, the reply was: "I like to think of the stories you tell us about Jesus, the wonders He did," etc., etc. The Sabbath school,

too, received the blessings from the God of the Sabbath. But our time and energies are mostly spent among the adults, because if the man of the house could be enlightened, then the whole family will probably be blessed spiritually.

We thus visited last year 1,500 families. In addition to these, 1,500 rooms, attics and cellars; hundreds of business places, sweat shops, coffee houses, boarding houses, restaurants, hotels, pool-rooms, etc., etc., have been penetrated by us with the gospel in our hands.

Frequently, from one to four sermons were preached by me daily in the aforementioned localities. Without any praise or boasting for ourselves, no other mission, either denominational or otherwise, ever penetrated into the most hidden recesses of this city, among the Hebrews, with gospel literature, as did, and still do, the missionaries of the Covenanter Church. Though the gospel literature is only given to such as are apparently anxious to obtain "something to read," yet were we constrained last year to distribute in Yiddish (Yiddish is the language spoken by the majority of the Jews in the world) 1,500 evangelical papers, 500 portions of the New Testament, 300 New Testaments, 36 Isaiahs, 40 Psalms, 100 tracts, 2 Bibles and 12 Pentateuchs; in Hebrew, 7 Bibles, 80 New Testaments, many portions of the New Testament, and tracts of the same language. We also distributed a great number of New Testaments, Bibles, tracts and portions of the New Testament in English, German, Hungarian and Russian. Hundreds of pages of gospel reading had been given home to the Mission children.

The impression made by the distribution of Christian literature in Jewish mission work is indescribable. One day, while visiting a certain street crowded with tenement houses, a tenant of one of these premises was actually glad to obtain

"something to read in Yiddish." The next day I revisited the north side of the same street. The gentleman who rejoiced so much to secure a day before "something to read" met me, greeted me kindly, informed me that he read the New Testament which I gave him in Yiddish till late after midnight. "Have you something more to read?" was the question. Time will not permit us to expatiate on our Sabbath services. In one Sabbath afternoon, the last day of the Passover, the Mission Hall was crowded to its utmost capacity. In that afternoon we distributed 35 New Testaments in Yiddish, 8 New Testaments in Hebrew, 3 English Bibles, 2 German Bibles, 8 Psalms in Yiddish, 7 Isaiahs in Yiddish, and many portions of the Old and New Testaments in Hebrew, English, Hungarian, Russian and German.

The intensest attention that is given by a Jewish audience in this Mission for a full hour to the plain truth of the gospel indicates that the Lord's Spirit is moving the Jewish heart to the truth as it is in Jesus.

Dr. Caldwell continues to render his services gratis to the Mission. About 300 persons were treated in the dispensary during the past year. The night school is opened every Monday, Tuesday and Thursday, from 8 to 10 p. m. At the annual treat in the Mission one scholar of the night school said to another: "When they sang the Psalms (once after the night school) I was almost compelled to join the Christian Church." This information came to us by visitors from one of our churches in this city who sat near the two young men. Another young man, after one of our meetings on a Sabbath afternoon, said to me: "Will you please take my name as an inquirer for the Christian religion. You know I live so far I cannot come on any other day except Sunday. I will thank you for some literature in Yiddish. I wish to become convinced of Christianity."

Of course, we ought not, and should not, compare this work with work done in other missions, either to the Jews or heathens. We should rather compare its work with itself. This work lacks the financial resources of other missions to the Hebrews or to the Gentiles, either at home or abroad. The missionary is the only employed person in it. The Church in general, in this country, is not awakened to Jewish mission work, and hence its friends and sympathizers are limited. Then, no other nation had, perhaps, been as ill treated as was and is Israel's race from nominal Christians, either in the Old World or here. Other missions, too, have day schools and boarding schools, inquiring homes for adults and industrial establishments, while our work is performed without any of these external and helpful means. And though we are thankful to our Church for what she did in the past in behalf of Israel's race, yet we pray and hope that this work may find deeper roots in the hearts of our kind people than ever it did in the past. The wide door that is opened for doing pure evangelistic work amongst the Hebrew race everywhere, and especially in the slums of our large cities, is indescribable.

The unrest and weakness of Judaism, either Orthodox or Reformed, knock at the doors of the Christian churches and cry, "Here are two problems for you to solve. Will you do it?" Hence, we are under solemn obligation to make special efforts to revive the dry bones. Let us not forget the words of the prophet: "If those ordinances depart from me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." Jer. 31:36.

MOSES GREENBERG.

A very excellent Missionary Institute, arranged by a committee of Presbytery and representatives from the different congregations in our bounds, was held in the

Second Church, Philadelphia, May 23, 1899, in the afternoon and evening. During the interval the ladies served a luncheon, which was much enjoyed by all present. Very encouraging audiences greeted the speakers at both sessions.

A. Waldo Stevenson spoke on "Missionary work among the lepers of India and Egypt." Prof. T. A. P. Sailer, Ph. D., spoke on "China as a Missionary Field," setting forth in a very graphic manner the difficulties, the needs and the encouragements of the field. In the evening Drs. A. C. Gilchrist and J. O. Campbell, of the U. P. Church, spoke on "Home Mission Work." Dr. Gilchrist emphasized three things pertaining to this work: 1. Discovery; 2. Development; 3. Devotion. In other words, the work of the Home Mission Board is, first, to discover the material or field and then develop it into earnest and devoted life so that it will not only become self-sustaining, but itself a fountain of blessing to the world. Dr. Campbell emphasized Home Religion—the setting up and maintaining of the family altar and the religious instruction of children in the families of the home church as a mighty power and force to bless the world. This, he claimed, was the secret of the noble heroism displayed by our soldiers and sailors in the war with Spain, as well as in every other war in which they have engaged. Dr. Campbell spoke that which he knew, having been chaplain of an Ohio regiment engaged in the battles before Santiago. All of the addresses were exceptionally fine, and we hope for something practical in the mission work of our church to be the result of the Institute.

The Diamond Anniversary of the American Sunday School Union, which was held in the Academy of Music in our city, was a great success. Throughout a long list of eloquent and able speakers there was not a single disappointment. The meetings were

all largely attended, and on Thursday evening the Academy was packed to the doors. The Union has done and is doing good work and should be liberally supported.

The United Presbyterian Assembly is now in session in this city. Judged by appearance and as a whole, it appears to be a body of earnest and able Christian workers. The General Committee of Home Missions met here last week. I notice from statistics already published that their Church contributed last year \$103,625 (one hundred and three thousand six hundred and twenty-five dollars) for Foreign Missions, and \$75,800 (seventy-five thousand eight hundred dollars) for Home Missions. May the Lord lead them and guide them to His own glory and praise in all the meetings of their Assembly and in all the work planned and undertaken for Him.

R. C. MONTGOMERY.

About one year ago the Ladies' Missionary Society of the Second R. P. Church of Philadelphia, arranged to have Miss Kate McBurney engage in mission work (for the aforesaid society) in that city during the months of July and August. Following the action of the Ladies' Missionary Society, the Young People's Society of the same congregation appointed Miss Jean McBurney to do similar work during the same months.

The work was carried on with a good degree of success, and when the month of September came there was such an interest awakened in the Mission that the work there was not dropped, and it has been carried on ever since.

The Mission is located on one of the small streets, which is crowded with immoral tenants, most of whom are negroes. Services are held there every Sabbath afternoon, and also a weekly prayer-meeting on Wednesday evening. At first the room in which these services were held was given

free by the people who lived in the house; but those people have recently moved to another street, and a room has been rented by the Young People's Society for conducting these services. Some members of the congregation have kindly given paper for the walls, carpet, furniture, etc., for the room.

It is hoped that the Church, and especially the young people, will pray that great good may be done in this little Mission.

M. H.

RENFREW, PA.—The North Union Congregation enjoyed on June 3d, Sabbath, a most delightful communion. The external conditions were all that could be desired. Weather was perfect and roads in splendid condition. As a result almost every member of the congregation was able to be present. Dr. McAllister's preaching brought the "comfort of the Scriptures" to every heart. Each message possessed his characteristic force and spiritual power. The people felt and said: "He is a good man from the Lord."

Sabbath evening he preached in the Renfrew M. E. Church to a packed house. Many were unable to gain entrance to the church. He gave a stirring discourse on the great conflict between righteousness and iniquity, which is now being waged and which shall continue all along the line until the final triumph of the truth. Along with Christians, there were found in the audience Mormons, infidels, atheists, Freemasons, all of whom came in for their full share in a faithful, fearless and loving testimony on behalf of all truth and against all error.

We all feel that this communion season will prove a refreshing time to us. We are encouraged by an accession of five. Dr. McAllister will always hold a warm place in the hearts of the members of North Union Congregation.

F. M. WILSON.

UTICA, O.—In the providence of God the members of the Women's Missionary Society of Utica Congregation are called upon to record the death of one of our members, Miss Matilda Darrah, which occurred March 26, 1899. She had been a member of the society from its organization. Deeply interested in all its work, she was punctual and faithful in her attendance. We desire to bear testimony to her deep, abiding interest and zeal for the honor of the Master, and her attachment to the principles she had espoused. She was ready to help in every good work. Although many trials came into her life, she sustained her burden with courage and credit. Thus Providence reminds us that our day of labor for the Maker is fast hastening away that we may gird on the whole armor and press toward the mark, assured that we also shall receive the crown of life.

MISS SARAH HERVEY,
MRS. ELEANOR BOVARD, } *Com.*

WASHINGTON, IA.—Resolutions adopted by the S. S. of the Reformed Presbyterian Church, May 28, 1899:

Whereas, Our Father in heaven has been pleased to call from our Sabbath school Donald Allen, who was drowned Monday evening, May 8th; and

Whereas, We acknowledge the wisdom and love of God in this singular providence of removing him from us; therefore,

Resolved, That we record to the memory of the departed his faithful witness to the truth, although only fourteen years of age, yet he had heeded that divine command of his Saviour when he said, "Do this in remembrance of me," and had on the day before sat with his parents and friends at the "Lord's table."

Resolved, That we sincerely sympathize with our pastor and his family in this sore

trial. And as at the same time and in the same manner Mr. and Mrs. F. E. Stewart were bereaved of their only son, Joe, who was a loving companion and schoolmate of Donald; therefore,

Resolved, We add a tribute to the memory of these two boys, bright above the average, to their beaming faces and loyal hearts, who have gone before us to inherit the mansions prepared for them; and that we extend to Mr. and Mrs. Stewart and family our heartfelt sympathy, and commend all these bereaved ones to the God of all comfort, "who doeth all things well."

MISS RAE MACELHINNEY,
DR. MCCONAUGHY,
MISS AMY FOLGER, } *Com.*

Resolutions on the death of Mrs. William Wray, a member of the Ladies' Missionary Society of Washington R. P. Congregation:

It has pleased our Father in heaven to call home another of our members. We desire thus to bear testimony to her Christian character. Hers was a life well lived, and for her death truly had no sting, for she looked forward longingly to her departure, to be with her Saviour. We feel we scarcely dare to mourn for her, for to her to die was joy and gain. But as a society we cannot but feel our loss; one who, although deprived of the privilege of attending meetings on account of affliction and the distance she lived in the country, was ever ready with her contributions and to help in every good work. In her sickness she forgot self in her anxiety for those who waited on her. We extend our sympathies to the husband and children, and especially to the daughter who so tenderly and lovingly cared for her during a long struggle with disease, and would commend them to the Saviour she loved. *Com.*

OLIVE TREES costs only fifty cents a year. Have you paid for 1899?

MONOGRAPHS.

MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH TO THE LOWER PROVINCES OF CANADA.

ALEXANDER McLEOD STAVELY.

After his settlement at Grand Prè, Nova Scotia, in 1833 (see *OLIVE TREES* for March, p. 82), Mr. Sommerville was left without any permanent assistance for many years. His letters at that time to the Board of Directors in Ireland urged the importance of sending out more laborers, if the results of his ministry and that of Mr. Clarke were not to be lost. In their report to the Synod of 1836 the Directors say: "Believing this to be a most important field of missionary effort and regarding the present as a suitable time for attempting the wide dissemination of gospel truth in a country which seems destined, at no distant day, to become a great and independent empire, we would gladly afford to the missionaries, already on the field, such help as might enable them more effectually to prosecute the mission. Most deeply do we sympathize with them in their privations, sufferings and trials, and, above all, in the disheartening prospect of receiving no additional help from us in carrying forward the mission. . . . We indulge the hope that the importance of the mission to the British Colonies will yet be duly appreciated and means placed at the disposal of our successors in office for prosecuting it on a scale adapted in some measure to the necessities of the people and the duty of the Covenanted Church, as displaying a high standard for the Redeemer's cause." Repeated applications made by a society of Covenanters in St. John, N. B., for the regular administration of ordinances, coupled with favorable reports as to their piety and steadfastness, so impressed the Board that

the Convener was instructed to prepare and address to the licentiates of the Church a Circular recommending the claims of that Society and holding out special inducements to any one who would accept their call. But there was no response till 1841, when a young man of fine appearance, full of life and energy, recently from college, an acceptable preacher, with the prospect of a desirable pastorate in his native country, volunteered to cross the Atlantic and serve, as God would enable him, the spiritually destitute in what was then regarded as a very distant field of labor.

This young man was Alexander McLeod Stavely, son of William John Stavely, D. D., the distinguished pastor of Dervock and Ballymoney Congregation, in the North of Ireland, and grandson of the even more famous William Stavely, whose name carries us back to stirring times in the history of Ireland. Alexander was born in Corkey, County Antrim, June 19, 1816, and under the prayerful training of a godly father and mother, whose memory he still reveres, grew up in the fear of the Lord. At an early age he was sent to the Academy in Belfast when under the presidency of Dr. R. J. Bryce, so justly celebrated as a linguist and classical teacher. Afterwards he attended for two years the Royal Academical Institution in that city, a seat of learning where many who subsequently became eminent in various professions received their collegiate education. While a student in the University of Edinboro, Scotland, for three sessions he enjoyed the instructions of such professors as John Watson, late editor of *Blackwood's Magazine*, Dr. Walsh in *Ecclesiastical History*, and the renowned Thomas Chalmers in *Evangelical and Pastoral Theology*. In the *Moral Philosophy Class*, conducted by

the professor familiarly known as "Christopher North," he carried off the first prize. Having completed his literary course in

on the instruction of the greatly beloved, because eminently pious, Dr. Andrew Symington. Licensed to preach the gos-



*I am yours most truly
Chas. Edward Stanley.*

1835, he attended for the usual three terms the Divinity Hall at Paisley, where he had the rare privilege of meeting and waiting

pel by the Northern Presbytery of the Reformed Presbyterian Church in Ireland, March 16, 1839, he had been engaged

in preaching to different congregations in the Province of Ulster for about two years, when he offered himself as missionary to the Lower Provinces of Canada.

This offer, made in the spirit of true consecration, was gladly accepted, and on Wednesday, the 12th of May, 1841, Mr. Stavely was set apart to the office of the holy ministry and the pastoral charge of the Mission Station at St. John, N. B. The solemn and impressive services were held in the Meeting House at Killraughts in the presence of a large and deeply interested audience. A sermon was preached by Rev. James Dick from Rev. 1: 16, "And he had in his right hand seven stars." Jesus Christ was spoken of as invested with mediatorial authority, always present with His Church, and the spring of all blessings. Ministers, he said, are represented under the figure of stars to show that the light they have comes from Christ and is given that they may be lights and guides to others. Their position in the right hand of the Redeemer indicates that they are His property and His gifts to the Church, under His guidance and protection at every step in their ministry. A very touching letter was read from the Society in St. John, inviting Mr. Stavely to be their pastor and telling him of their prospects, and then the father of the candidate led in the ordination prayer. After an appropriate charge by Rev. Simon Cameron and a brief discourse by Rev. Thomas Houston on the nature, obligations and encouragements of the missionary enterprise, the exercises were brought to a close. It may be mentioned as a curious fact that the certificate of his ordination, an extract from the Minutes by the late Dr. Thomas Houston, Clerk of Presbytery, is still in the possession of Mr. Stavely, treasured as one of the few documents that escaped the flames when his house was destroyed in the great fire of 1877.

On the 25th of June this devoted missionary sailed from Greenock by the merchant ship "Eagle," bearing with him the love of many friends and followed by earnest prayers for himself and the little band that had placed themselves under his leadership. On the 3d of August he safely reached St. John, where he received a cordial welcome and entered at once upon his work. His presence was an inspiration to the people. Although the house of worship was situated in the Lower Cove, a remote part of the city, the attendance was very encouraging. Rev. Robert Wilson, from the Established Church of Scotland, was the only Presbyterian minister in St. John at that time, and many Presbyterians from the North of Ireland, attracted by the young preacher's fresh presentation of the truth, worshiped there at least part of each Sabbath and contributed liberally for the support of ordinances. Soon after Mr. Stavely's arrival the Lord's Supper was administered, Mr. Sommerville, of Nova Scotia, assisting in the services. Eighteen were added to the membership of the Church, making forty-one or forty-two communicants. Thus was the work fairly inaugurated, and through the agency of Sabbath schools, social meetings during the week and monthly gatherings of teachers for conference and prayer, it was carried on with many tokens of Divine favor, till in 1850 the congregation had erected and removed to a commodious building in a more central locality. At present there is only the fragment of an organization in the city, but during a busy pastorate of thirty-eight years hundreds were received into the fellowship of the church, though some of them remained only a short time and then carried certificates to congregations in the United States. The value of the work is not to be estimated by the few that remain, but by the multitudes that were helped on the way and the impulse that

was given to the cause of truth and righteousness in New Brunswick.

Through the courtesy of Mr. J. Ewing, of St. John, a manuscript history of the Presbyterian churches of that city, written from memory by Elder Robert Ewing a short time before his death, is in my possession. It supplies a few facts.

The Society that called Mr. Stavely had been organized by Rev. Mr. Clarke in 1828 and was composed of Covenanter families, strongly attached to the principles of the Second Reformation, who previous to that time worshiped with the Established Church, but were not communicants. Among them were "a few able laymen, capable of conducting religious meetings at all times, weekday and Sabbath," and consequently during the thirteen years that the little church was without a pastor it "enjoyed a large measure of spiritual life and energy, and all felt the blessing and good will of Him who dwelt in the bush."

Speaking of the congregation in 1879, Mr. Ewing says: "The church has been singularly blessed in that there has been nothing like public scandal charged upon any member, either male or female, during the long period of thirty-eight years. It has never been afflicted with much dissension or discord, and an open rupture has never taken place." Attention, however, is called, in connection with this statement, to an event well worthy of a place in history, which occurred in 1840-41, a few months before the arrival of the pastor and while not yet under the government of a Session: "There was only one family in the church engaged in the sale of spirituous liquors. Although they were spoken to by the elders and other members respecting the immorality of the traffic, they persisted in it. Their plea was that in the other Presbyterian churches the members were allowed to sell liquors, and why should not they? The contention continued for some

time. At length the more zealous members were determined to carry their point, if possible. A strong, outspoken document was drawn up, in which was contained a resolution that no one, man or woman, master or servant, should be recognized as a member of the church who followed the practice of selling intoxicating liquors to be used as a common beverage. A meeting of the whole church was held for the purpose of formally deciding the question. After having been fully discussed and put to the vote, the measure was carried by a large majority. The parties engaged in the traffic departed in great displeasure, declaring that they would leave and have no more to do with such a people. They repented, however, came back and continued, as before, worthy members of the church. . . . So the Reformed Presbyterian has the honor of being the first Presbyterian church" in St. John "to cast out and still to keep out all tavern keepers to this day."

The year after Mr. Stavely's settlement, the Irish members of St. Andrew's Church, having, for reasons that need not be mentioned here, become dissatisfied, withdrew from its fellowship, "went in a body to the Reformed Presbyterian Church in Lower Cove and in a single day filled the little house to overflowing. Their children attended the Sabbath school, and on the whole they appeared well satisfied and many might have remained, but for one circumstance. In a short time one after another would inquire: 'When would it be convenient to christen the little one?' When informed that the usage of the Covenanter Church was to baptize the children of members only and that in the face of the congregation, they soon left," and identified themselves with a new organization in the vicinity.

The ministry of Mr. Stavely was not limited to St. John. He traveled into

other and distant parts of the Province, enduring the hardships peculiar to pioneer service, to preach the Word and encourage the scattered friends of a Covenanted Testimony. At Queensville, N. B., a society was organized and a comfortable place of worship erected during his early ministry. He also crossed the border and organized a society at Littleton, Me., where a few devoted Christians from Donegal, Ireland, had formed a settlement. Some of the United States ministers have in late years visited the locality, and have borne testimony to the worth of the people. Their church edifice is the first and only Presbyterian place of worship erected in the State of Maine.

During his residence in the commercial metropolis of New Brunswick no minister stood higher in the esteem of the community than Mr. Stavely, nor exerted a stronger influence on behalf of social and civic morality. A man of genial and loving disposition, brimful of humor, and withal loyal to his convictions, even those who were not ready to endorse his views nor accept his positions on many questions, admired his character and cherished his friendship. The Hon. Dr. Elder, of the *St. John Telegraph*, gave voice to public sentiment when he thus referred editorially to his resignation and approaching return to Ireland in 1879: "During his long pastorate he was held in the highest esteem not only by the people of his own charge, but, we might say, by those of all denominations. The fact speaks volumes for the high ministerial character maintained by him, more especially when it is considered that he adhered faithfully to the doctrinal system and ecclesiastical usages of a religious denomination which is more inclined to adhere to the 'old paths,' as Mr. Stavely would say, than to countenance new departures in modes of thought or worship. Mr. Stavely is one of the oldest

members of the New Brunswick Auxiliary Bible Society, and has frequently taken the platform at its annual gatherings, delivering eloquent speeches on such occasions. Though an ardent champion of David's Psalms and their exclusive use in worship, he has often enlivened his speeches, and at times even his sermons, with quotations from our religious poets, with whose works he has an extensive acquaintance. . . . Mr. Stavely has ever taken a warm interest in the Evangelical Alliance, in Missions, in charitable and philanthropic efforts. . . . We are safe in saying that few persons have left our city and Province for many years whose name will call forth more kindly mention and frequent recollection than that of Rev. Mr. Stavely."

And what a noble testimony is borne by Elder Robert Ewing, who was closely associated with him during a long pastorate: "It is well known, amid all the bickerings amongst the ministers of the city, he, as a man and a minister, has never in a single instance done anything at variance with the ministerial character. As a preacher, he is sound in the great cardinal doctrines of the gospel of Christ, and, as a man, he is beloved by all parties."

Soon after his resignation, June 16, 1879, Mr. Stavely returned to Ireland, where he has been since engaged in preaching and pastoral work. In the spring of 1899, after having been actively employed in preaching the gospel for sixty-one years, the Presbytery, at his request, dissolved the pastoral relations that had existed between him and the congregation of Ballyclare and Larne for over fourteen years. This resignation was marked by a demonstration of good will on behalf of his people and the whole community that has already been recorded in *OLIVE TREES* (see April number, p. 113). Only a short time previously he had received a beautifully worded and engrossed address from the congregation in St. John,

with letters from two old friends, assuring him that the people there were of one spirit and one mind in expressions of esteem and continued affection. What clearer proof is needed of a strong hold on the hearts of the little flock he had shepherded so long and faithfully?

The disastrous fire of June 20, 1877, which swept away in one night about two-thirds of the city, including their fine church edifice and the home of the pastor, was a severe blow to the congregation. But though minished and brought low, they rallied and erected a new brick building, which, before the pastor left, was dedicated to the service of God.

Mr. Stavely is still hale and hearty and interested in every good work at the advanced age of fourscore and three. Mrs. Stavely, formerly Miss Margaret Cameron, the bride of April 21, 1852, is the loyal companion of his old age, and their home has to-day, as in the days of long ago, a welcome for every one who fears the Lord.

LIFE OF HASSAN SULEIMAN MAH- LOOF.

Hassan is better known by the name Daoud, which he took at his baptism.

Thinking a sketch of Daoud's life, the trials and persecutions which he endured even from childhood would be interesting as well as profitable, and the means of drawing the attention of the Church to the poor, ignorant and downtrodden race from which he came, I lay before the Church this history of "Our Soldier Daoud," gathered mostly from the notes of the Rev. Samuel Lyde, missionary letters and a "personal reminiscence" prepared for me at my request.

But that my readers may understand more perfectly the circumstances connected with the birth and life of my subject, I will open this paper with a brief description of the Nusairiyeh sect to which he belonged.

The Nusairiyeh is a semi-heathen sect living originally in what is known as the Nusairiyeh Mountains. These mountains begin opposite Tartoots, and extend north, ending in Mt. Cassius on the sea and inland at Antioch. The north end of the range is partly occupied by the Turcoman and Armenian sects.

We find the Nusairiyeh, also, on the plains of the Orontes at Suadia, and in the city of Antioch; and, passing over to Asia Minor, we find them in large numbers in the cities of Tarsus and Adana and in the villages of the surrounding country. There are, also, a few villages on the southeast slope of Mt. Hermon, near the headwaters of the River Jordan. They number in all about 200,000 souls. They take their name from Nusair, their founder.

The following description of their origin and religion is taken from their secret books, many of which have been seen, and translated. From these books we learn that they claim to have existed ages before this world was created, as stars or spirits of light, and that because of their sins, of pride and rebellion, God banished them from their place in the starry heavens, and created this world for them to dwell in, and covered them with a covering of flesh; also, that their god promised to appear among them in a covering like unto their own, and all who would recognize and obey him, and know his "Name" and his "Door," would be restored to their spiritual and happy estate, but that all the others would be compelled to do their probation over again, either in human form or in the form of some of the lower animals. In order to torment and try them, he also created from their sins of pride and rebellion an adversary and demons, and from the sins of the demons he created woman. We also learn that their god has, according to his promise, appeared, since the creation of this world, in seven different ages, and

that at his last appearance he was known as "Ali, the son of Abu Talib." His "Name" was Mohammed, and his "Door" Sulman the Persian. These are the three holy ones of the Nusairiyeh sect.

Hence, "Ali" is their god.

Ali created Mohammed, or his "Name," from his own light; Mohammed created Sulman, the "Door," and Sulman created the seven orphans, or orders below him, and these seven orphans created all other created beings.

The Nusairiyeh sect is divided into many clans or families, the largest and most powerful of which is the Kalbiyeh clan, to which Daoud belonged. The old custom of the next of kin avenging the blood of the slain brother is still practiced among them and is the cause of many clan wars.

Ali is said to dwell in the sun and Mohammed in the moon; also, each of their religious sheiks has a star ready to receive his soul when it casts off this covering of flesh; hence, they reverence the sun, moon and the stars, and for this reason they have been called worshipers of the heavenly bodies. The males may be divided into two classes, initiated and uninitiated. The females are never taught religion. They have no soul to save or lose, being only a higher order of the animal race.

About January 1, 1854, the Rev. Samuel Lyde, of London, after spending some time traveling through the Nusairiyeh Mountains in search of a place to locate a school, which he had decided to establish among the downtrodden and degraded people, selected Bahamra as the most suitable place, and purchased a piece of ground and built a house with rooms for himself, teachers and school. The school was opened in May or June of the same year with from 15 to 20 boarding and about the same number of day pupils. The boarders were taken from the leading families of the surrounding villages.

Among these pupils were some whose names have since become well known to the Church by what they have been called upon to suffer for the sake of their religion, as well as one who was not spared long for this world, but was taken home to glory as the first fruit to the Saviour from the Nusairiyeh sect. Hamood was the first to show any interest in the truth, and the first taken home to dwell with the Saviour he loved. Hassan, his friend and classmate, was the second; and he was left to testify by his life of sufferings to the truth of the gospel so dear to his heart when a boy; and he was till death a living epistle of the Lord, known and read by all classes of men.

The school at Bahamra had its ups and its downs, and the devoted missionary endured many trials. Many times his life was endangered, his property stolen and destroyed. The sheiks often threatened to burn his house and close the school, but he labored on, protected by the Lord of the harvest, and at last was permitted to see that the seed which he had been sowing with so many fears and tears, was beginning to sprout and was giving promise of a harvest. About two years after the opening of the school, July 21st, 1856, Mr. Lyde writes: "I was most thankful yesterday, after having a talk with Hamood and Salim, the former said that not only he prayed morning and evening to our Saviour, but that Hassan, who sleeps with him, did so too. Hamood said that one night, after they were in bed, he spoke to Hassan and asked him why he went to the Zayara and not to the Christ, as I had told him to do. It appears that during holidays Hassan had knelt before 'Sheik Bede' (the name of a Zayara) when he was going home. Hassan replied, 'Oh, the sheik is powerful.' Hamood replied, 'God is more powerful.' Hassan said that he had not known, but that henceforth he would do so no more.

I afterwards spoke to Hassan, and he expressed his belief in the Messiah and as-

"November 8th, 1856. Last Monday, November 2d, was a memorable one for this



DAOUD IN 1888.

sented to what I said to him and seemed pleased with what I said.

mission, for on it I admitted four boys of the school as catechumens in preparation

for baptism. I spoke to each of them separately much in the same way. I told them that any deception was disgraceful in the eyes of an Englishman, and especially with respect to religion, and that such deception was sure to be detected in the long run; with this preface, I asked each of them what he thought of the Saviour, whether he believed that He was the Son of God and the Saviour of the world. On his saying yes, I asked him whether he wished to follow that Saviour openly and inwardly, whether he intended by God's grace to rely on Him for salvation and confess Him before men, whatever suffering this might entail on him.

"Hamood, with whom I first spoke, said he fully wished to become a Christian, whatever that course might entail upon him, and I admitted him into the class. Hassan Suleiman, to whom I next spoke, said that he had long been thinking of doing what I now asked if he intended to do. Salim Halaifey said that he prayed every night for grace not to be afraid of men when he came to profess Him openly. Aleyshe Suleiman said that he wished to become a Christian and to prepare to become one openly.

"November 10th, 1856. Yesterday I spoke to the four boys who have become catechumens, representing to them that they must be obedient more than ever and expect me to be more severe and strict with them, and that they must keep me informed of what their relations may say with respect to getting them to go to the Zayara, or being initiated into their religion, and that they must forego everything in order to be present on Sabbath.

"November 19th. When Hamood and Hassan were at the Merj last Saturday, they heard that Sheik Habib, who had passed that way, had spoken against the school and had said that whoever sent his son there would die. The boys said they

were afraid at first, but did not say anything. They declared to me afterward that, having made a covenant, they would not on any account break it.

"Hassan said that he was determined, even should they take him out of the school, to continue to come on Sabbaths.

"December 1st. This is a crisis of the mission. Both the doings of the school and the preaching of the Gospel is threatened. The children are kept away, and what pained me most was to hear that the relatives of Hamood and my boy Hassan were going to take them away with the rest; in fact, their mothers came, it seems, with that intention, but were ashamed and said they could come on Sabbath, but they would not let them come again. I asked them always to pray for grace not to be led astray and to read the Bible. They all said they were determined to remain steadfast whatever happened—though they seemed, as boys, to be hardly aware of the dangers that might be before them. They all seemed to think Hassan's relatives, some of them being very bad people, would do him harm spiritually, at least if they could. I told them about Mohammed, from the beginning to the end of his career, and a little about Ali, so that they might not be so easily led astray by words, of the meaning of which they would know little. They evidently apprehended from what they said that Ali was the god of the Nusairiyeh.

"I went to the Merj and saw Hassan's father. I told him all I wanted was when he concluded to take his boy away from the school to come and thank me and take him openly and not to steal him away. The boy's father evidently intends to take him away after a little. His mother was here yesterday and asked him if he would go home after the New Year. He said he did not wish to go. She said she was afraid of Sheik Habib, who, it was certain, prays against both the boy and his father. Hassan

said, 'Let him pray against us.' She said, 'You are learning their prayers.' He answered, 'I only want to follow the true religion.' She said, 'Your father would never speak to you again should he hear you speak so.'"

HENRY EASSON.

(*To be continued.*)

IMPRESSIONS FROM AN EVANGELISTIC TOUR IN THE ISLAND OF CYPRUS.

About two and a half years ago it was my privilege to visit this island, where Paul seems to have made the beginning of his apostolic labors, and hold meetings especially for the Greeks. By the kind help of Miss Atthill, the hospital nurse at Kyrenia, and of Mr. Van Millingen, the Director of the Ottoman Bank at Nicosia, I was enabled to hold a number of meetings in these two places, with a very encouraging attendance. At Larnaca Mr. Easson, the American missionary, very willingly gave me the permission to have meetings in the Mission Chapel, but I succeeded in holding just one meeting, at which only three Greek persons were present, viz., my hotel-keeper, my fellow lodger there, and a teacher in the town. At Limassol I was kindly introduced to some influential Greek friends by Rev. W. Ferguson, a Presbyterian chaplain to the British forces there; and by the help of these friends and others I succeeded in holding three meetings for the Greeks in the room of a commercial club and in a large café, the attendance being from about 45 to over 200.

At that time I spent about 45 days in the island, and I was enabled to have 32 meetings, of which 26 were for the Greeks.

Now, at my second visit I have stayed, on the whole, 27 days, and have been enabled to hold about 40 various meetings, of which 28 were for the Greeks.

The attendance at this time has been much more encouraging, reaching quickly to about 100 at Limassol, 120 at Nicosia, and 20 to 30 at Kyrenia, notwithstanding the fact that the meetings were taking place in private or hired houses, and at Nicosia in the recognized meeting place of the Protestant Armenians.

The greatest difference was noticeable in Larnaca, where, by the kind help of the American missionaries, I could have meetings every evening, and where the attendance reached about 40. Considering the great barrenness of my former visit to this place, a very great change was evident in the disposition of the people towards a recognized Protestant work. That means that the chapel and its services have not vainly stood as witnesses of the simple gospel of the Lord Jesus.

This island presents two very encouraging features: first, that the Bible is possessed by almost everybody, as it was broadly distributed all but gratis all over the island some years ago; and, second, that the Government being British, there exists perfect freedom of conscience and nothing like a State religion. These two facts go far in helping the work of evangelization, if no time is lost; for rank infidelity and materialism are fast spreading here, as well as in other places where Christianity is not known in its essential truth and character.

Opposition is sure to present itself, and the stronger, the deeper the work done in the hearts of those who come under the sound of the gospel. But we know that in all these things we are more than conquerors through Him that loved us, and that the battle is not ours, but God's.

The greatest need of Cyprus at present seems to be a Greek-speaking evangelist, who, being a Greek himself, will be in a position to meet the special difficulties and embarrassments of a Greek church

audience. I have noticed with joy the good influence that the Greek colporteur at Limassol has exercised already. But a genuine worker must be a man of God and the gift of God; so that we cannot do better than apply to the Lord of the harvest with unwavering faith that He will send laborers into His harvest.

XENOPHON P. MOSCHOU, Ph. D.,
*Minister of the Greek Evangelical
 Congregation, Smyrna.*

DECLARATION OF SYNOD FOR 1899.

SABBATH OBSERVANCE.

1. Recognizing the newspaper published on the first day of the week as the deadly foe of the Christian Sabbath, we caution our people against patronizing it in any way.

2. We commend the fidelity of our people in hitherto standing aloof from Sabbath-breaking corporations and in refusing to perform unnecessary labor on the Lord's day.

3. That Synod reiterate its condemnation of all Sabbath-breaking travel and specially protest against the efforts of street car and railway lines to increase such travel by providing special attractions on the Lord's day at suburban and other resorts, and urge all under its care to guard most scrupulously against complicity in any way with such violations of the Lord's day.

4. We express our deep regret that during the war with Spain, and up to the present time, there has been, as a rule, little regard for the Sabbath, by either officers or soldiers; that the President and Secretary of War have not used their official influence in more carefully guarding the sacredness of the day in the Army and Navy.

5. That in view of the increasing rush of business, which is crowding out this Divine institution, we will be all the more aggressive in our efforts to perpetuate to our

children this precious inheritance from our fathers.

6. We recommend that wherever there are opportunities in the public press, either secular or religious, our ministers and all who wield the pen of a ready writer, use said press for the advocacy of the whole truth as to Sabbath observance.

THE DUTY OF PASTORS.

In too many cases pastors are fast asleep with regard to the great missionary movements of the day and of their obligations to them. You never see them at any missionary meeting; you never hear them preaching upon these great themes; and, as far as possible, at the Conference they compress the time given to missionary interests. I believe any pastor can in a short time, if he will, arouse and kindle the spirit of benevolence among his people even to self-denial and sacrifice. Let him preach missions; let him wake up, and the church will wake up. What our churches need is consecrated leadership, and the pastor of the local church must be that leader. Josh Billings has said: "If you would train up a child in the way he should go, you must walk once or twice in that way yourself." The same principle is true in churches. *An interested pastor means an interested church*; an indifferent pastor means an indifferent church.

HON. SAMUEL B. CAPEN.

THY WORD.

A few years ago a doctor, with his two sons, was baptized by the German missionaries in China. One of the sons related that his grandfather had gone as a rebel in the army of the Taipings to Nankin. When he came back he was an altered man. He worshiped idols no longer, and became angry when he was asked to do so. He was often found lying on his mat, with his face to the earth as if he were praying; nobody then dared to disturb him. After his death they found among his medical books—for he also was a doctor—a New Testament which he had carried away from Nankin.—*Evangelisches Missions Magazin.*

EDITORIAL NOTES.

—No name is more closely identified with the missionary operations of the Reformed Presbyterian Church among the Nusairiyeh in Northern Syria than that of Daoud Suleiman, whose death was announced in the June issue of *OLIVE TREES*. Rev. Henry Easson, of Cyprus, will contribute a sketch of his life, the first part of which is published in this number, with a picture taken by Rev. Dr. McAllister, when he and Mr. Henry O'Neill visited the field in the spring of 1888 (see p 253.) Mr. Easson's long and intimate acquaintance with Daoud well qualifies him to give the Church interesting facts and reminiscences. Referring, in a private letter, to the news of the death of this faithful convert, our missionary says: "Dr. Balph visited him once during his last sickness and was well pleased with his spiritual condition, and I am sure that he is now arrayed in white, serving God with those who have 'come out of great tribulations and have washed their robes and made them white in the blood of the Lamb.' . . . Though the closing years of his life were spent in his own village in the Merj, they were not free from trials, some of them harder to bear than the persecutions of the Turkish Government."

—The Mission *el-Eman* is indebted to M. Said Hawi for another contribution of five dollars.

—*OLIVE TREES* received in June from the Sabbath school of Second Boston Congregation, through Mr. S. Turner Foster, the sum of twenty-five dollars, the first installment of a pledge of fifty dollars for the support of a native teacher in Syria.

—Since last report there has been forwarded to us a contribution towards the salary of young women's missionary for a seventh year:

Mrs. Eda S. E. McKee.....\$10.00

Also, a contribution towards the salary of the elders' missionary for a sixth year: Memorial to Jas. R. McKee.....\$15.00

—A physician has not yet been secured for China; and, now that the brethren have removed to Tak Hing, there should be one on the ground. A sentence in a recent letter from Rev. A. I. Robb well describes the kind of man needed for this service: "I am firmly convinced that the Board can make no mistake in insisting on a man whose first object in coming to the field will be the winning of souls to Christ, and will make his skill in healing their bodies but a means to that end."

—Special attention is called to the following notice:

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this mysterious power? Art thou living in an atmosphere of prayer, in which thou 'livest, movest and hast thy being?' Is it more a habitual attitude of spirit and frame, by which thou feelest the touch and safety of the 'everlasting arms' around thee, than a mere outward form or observance? Hast thou laid hold of the great and precious promises, that, like the ring given by Queen Elizabeth to her favorite, the Earl of Essex, and which, if returned to his Royal Mistress, should any danger or want threaten, would secure her protection and assistance? Hast thou returned to God these promises and assurances that are thy security, the happiness of thy life, and which make religion to be 'joy and peace in believing'?" The spiritually minded will read every page with peculiar delight and thank God anew for the privilege of prayer.

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